



# ANE SERMON

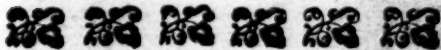
PREICHT BEFOIR THE  
Regent and Nobilitie, vpon a part of the  
thrid Chapter of the Prophet Malachi,  
in the Kirk of Leith, at the tyme of  
the Generall Assemblie on Son-  
day the 13. of Ianuarie. Anno.

Do. 1571. Be Dauid Fer-  
gussone Minister of the  
Euangell at Dun-  
fermyne.

28 (\* \*) 32

IMPRESSIT AT SANC-  
tandrois be Robert Lekpreuik.

ANNO DO. M. D. LXXII.



*Adm. Phil.*



Arch. Hall

# TO THE MAIST

151

NOBILL AND WORTHIE  
Lord, Iohne Erle of Marr, Lord Erskin,  
and Regent to the Kingis Maiestie, his  
Realme and liegis, zour humbill sub-  
iect Dauid Fergusson, wisches the  
fauour and lufe of God throuch  
Christ our Sauour, togidder  
with prosperous Gouverna-  
ment and all felicitie.

*Act. 151*  
**A**LBEIT my mynd nor purpois was  
not (richt Nobill and worthie Lord)  
to haue publischt this sermō at any time,  
zit becaus it did not fructifie as I supposie  
it suld haue done, being (as sayis Ezechiel)  
lyke a tone or plesant sang to the heirers  
for a season, thair hartis in the meane time  
still going efter their couetousnes, prouo-  
kit also be the malicious toungis of sū, &  
cirnestly requiestit be vtheris. At lenth I  
was compellit (for farther instructioun of  
the negligent heireris, the stopping of the  
mouthis of euill speikeris, and the satisfa-  
ctioun of the incessant requiestis of gude  
and godlie men) to bestow and spend sum  
time & trauel, to put it in that same forme

A. ij.

& ordour, that it was spokin and preichit  
in befoir zour Grace. Quhiik quhē I had  
faithfully performat (as all thay that hard  
it, quhen thay fall reid it agane I trow will  
testifie) distrusting myne awin iudgement  
I presentit it to the Kirk now laityly assem-  
blit in Perth the sext of August that thay  
quha (for the maist part) wer heireris of it  
nicht iudge as weil of the foundnes of the  
doctrine contenit into it, as of my sinceri-  
tie in the wryting thair of, and sa nicht al-  
low, or disallow it, as it meritit, vnto the  
quhilk befines the Kirk appointit Iohne  
Erfkin of Dun Superintendent of Angus,  
M. Iohne Dowglas Bischop of Sanctan-  
drois, M. Iohne Winram Superintendent  
of Stratherne, M. Knox Minister of Edin-  
burgh, and Williame Christison Minister  
of Dundie, quha diligently red and appro-  
uit the same, subscribing it with thair han-  
dis, in the Name of the haill Kirk, as a Ser-  
mon consonant and aggreabill to Goddis  
word. Quhairof I haue takin bauldnes to  
publishe it and that, vnder zour Graces  
name (to quhome the patrocinie & defēce  
of godlynes and verrew belangis) to y<sup>e</sup> end  
it may be the mair acceptabil to gude mē,  
and that wickit men may be the mair as-  
frayit

Rom. 13.



fray it to calumniat or defame it, not that I greitlie regard the iudgement of men, hauing the testimonie of a gude consciēce 122  
for my warrand, bot that I iudge it profitabill to seik all ordinarie meanis that be lawfull to mantene the treuth and promot Goddis glorie. Cor. 4.

Zour humanitie and gentilnes, quhair of not only I, bot almaiſt all vther men, haue experience, muſis me to be ſa hamely as to offer and dedicate ſa ſmall a wark vnto zour Grace, douting nathing, but that ze will accept & regard it rather according to the qualitie & ſubſtāce thair of nor according to the quantitie of it or y perſone of the wryter: quhilk quhen I ſall vnderſtād it will prouoke and incourage me to preſent zour Grace ſum day with a greiter wark and a larger Volume as a perpetuall monumēt of my vſenzeit luſe & affectiō to zour Grace. The Lord Ieſus preſerue y Kingis Maieſtie, comfort and aſſiſt zo w y ze may be abill to execute zour charge to the glorie of God and the commoditie of this pure Realme. Amen. From Dunfermlyne the 20. day of Auguſt. Anno 1572.  
Be zour Graces humbil ſubiect and daylie Oratour.      David Ferguſſone Miniſter of Chriſtis Euangell,



IOANNIS DAVIDSONII  
CARMEN.

**G**racia mellifluo quantum det nestoris ori,  
Aut demostheneo debeat eloquio,  
Ipsi facundo quantum (mihi crede) parenti  
Attribuat linguae turba togata suae:  
Nos tibi Fergusi tantum debere fatemur  
Scotanam linguam qui reparare studes.  
Sermonem patrium ditas, inculta vetustas  
Horret qua longe barbariemque fugas.  
Adde etiam, neque abest facundis gratia dictis,  
Respondet verbis materia apta tuis,  
Quod satis ostendit nobis tua concio praesens  
Qua nihil in lucem doctius ire potest.

SEPATRICII AVTHINLE-  
CTI CARMEN.

**Q**uisquis de decimis bonisque sacris  
Quae sacris dominus dari ministris  
Mandavit, dubitas, & anne nostro  
Soluti tempore debeant requiris,  
Hunc unum legito rogo libellum  
Istam qui eloquio pio sacroque  
Rem totam aperiet tibi pandet.

# ANE SERMON

123

PREICHT BEFOIR THE  
Regent and Nobilitie, vpon a part of the  
thrid Chapter of the Prophet Malachi, in  
the Kirk of Leith, at the tyme of the

Generall Assemblie on Sunday

the 13. of Ianuarie. Anno.

1571. Be David Fergus-

sonne Minister of of the

Euangell at Dun-

fermlyne.

## THE TEXT.

**F**ROM the dayis of zour Fatheris, ze Verse. 7.  
Far gone away from myne ordinances,  
and haue not keipit the: retorne vnto me,  
& I will retorne vnto zow, saith y Lord of  
hostes; but ze said, quhairin sal we retorne?  
Will a man spoyle his Godis? Zit haue ze 8.  
spoyled me: But ze say, quhairin haue we  
spoyled thee? In teindis and offeringis.  
Ze ar cursed w a curse: for ze haue spoyled 9.  
me, euin this whole Natioun.  
Bring ze all the teindis into the stoirhouse, 10.  
that thair may be meat in myne hous, and  
proue me now heir with, saith the Lord of  
Hostes, if I will not oppin the windowes

A. iiij.

of heuin vnto zow ; and powre zow out a  
blyssing without measure.

11. And I will rebuke the deuourer for zour  
sakes , and he shall not destroy the frute of  
zour ground nether shall zour wine be bar-  
ren in the feild,saith the Lord of Hostes.

12. And all Nationis shall call zow blissed : for  
ze salbe a plesand land saith the Lord of  
Hostes.

### ¶ THE ARGVMENT.

**L**YKE as the wyse and trustie Mede-  
cineris, or the faithfull and trew Chi-  
rurgianis do not luke sa mekle(in ministra-  
tioun of thair Phisik or in applicatioun of  
thair Salues and Plaisteris) vnto the presēt  
plesure or pane of thair patientis , as vnto  
thair profite , sa intend I this day nouth-  
er sa mekle to auoide or seik ony of thir twa,  
as to profite the body of Christ (quhilk is  
his Kirk ) tuiching that maledie and sair,  
quhilk in my Iudgement , at this present  
maist cheifly vexis and anoyis it, not that I  
cōut my self abill or sufficient sa to do, but  
that being callit to occupy this place , in  
trauelling to do it , I may schaw my gude  
will and frelie vtter my mynd, in this ma-  
ter vnto zow all, according to gods word,  
leuing the increas to him that wirkis all  
thingis

Ephes. 1.

Heu. 12.

things to his glorie and the cōmoditie of  
thame that lufe him, and thairfoir that I Rom. 8.  
may the mair cōmodiously performe my  
purpois I haue chosin this Text of Scrip-  
ture, now red in zour audience, preichit of  
auld be the Prophet Malachie vnto the  
Kirk of God, in the like stait that we now

The ordour  
or diuision  
of this text.

ar in, the principall partis quhair of ar thir,  
first he perswadis thē to repentance with  
argumentis proper and cōuenient to muse  
them thairunto, Secundly he cōfatis thair  
rebellious answeris, & schawis thē planely  
quhairin thay cheisly did offend. Thridly  
he exhortis them maist eirnestlie to amēd  
the faultis that he laid to thair charge, pro-  
mying vnto thame gif thay do sa, the be-  
nediction of God and abundance of all  
things. This is ȳ groūd or ordour quhilk  
our Prophet, I say, obseruis, quhilk also I  
purpois presentlie to follow as God of his  
mercy will minister his graces vnto me.

¶ From the dayis of zour Fatheris, ze ar  
gone away from myn ordinances. &c. 1.

The purpois of our Prophet is, first of  
all (as I haue said) to perswade his brethrē  
the Iewis to repentance and conuersioun  
to God, of quhais grace and mercy onlie  
it was, that thair name and natioun was to

be found in cirth, vnruitit out and cōsumit,  
as thay ar taucht in the verse precedant,  
but becaus it is but losse claubour to craue  
repentance of thame that think not thame  
selfis giltie, acknowledges na fault cōmit-  
tit, nor esteemis that thay haue ony neid of  
amendement, Thairfor he dois let thame  
vnderstand thair estait and that thay of all  
vther men, had maist neid of repentance  
and amendement of lyfe, becaus thay wer  
not only transgressouris of Goddis Law  
thame selfis, but also, that baith thay and  
thair Fatheris befor thame, had vnto that  
day departit from the haly ordinances &  
Lawis of the Lord, sa that this was na vn-  
couth or new thing that happinnit vnto  
thē, but ane inueterat & auld euill quhilk  
from age to age thay wer inclynit and na-  
turally geuin vnto, in the quhilk thay did  
euin then still continew, following in that  
cace thair progenitouris, quhome thay in  
thair maneris na les viuely resemblit then  
gif thay had remanit thame selfis alieue vn-  
to that hour, forasmekle as in thē planelie  
appeirit that same stifneckitnes and vncir-  
cumcisioun of hartis and earis, quhair with  
thair Fatheris (as sayis the constant Martir  
Steuin) alwayis resilitit the haly Gaist, we  
se

se then brethren that the Prophetis purpose is not only to conuict thame of defectioun from God, but also to let thame vnderstand that it was als natural for thame to rebell aganis God, as to be thair fathers sonnys, for, as we vse to say, thay had it bo kynd and cost it nōt, and zit sa far absent wer thay from acknowledging of this, y thay almaist, culd neuer be brocht to grāt it, no not then, quhen it was euin bound, as it wer, on thair backis. Of this we leirne, that lang custome to sinne, is a thing maist pernicious, for it makis that thing, quhilk of the self, is maist abhominable to appeir nathing to thame that ar hantit thairwith, specially if God defer punischment ony quhyle, for then beginnis man to flatter him self, to abuse the patience of God, & to wrap him self in that cairles and maist perrillous perswasoun, that God regairdis not his doingis, nor is thairwith sa heichly offendit as the Scripture beiris, and sa procedis to heap sinne vpon sinne vntil y day of wraith, zea, thair of cūmis it (as sayis Salomon) that the hartis of men, ar fully set in thame to do euill becaus sentēce aganis ane euill wark is not spedelie execute, for this caus, the Prophet first trauellis to wal-

Rom. 2.

Ecclesi. 2.

kin vp thir pepill from this wickit perswa-  
sionn that his exhortatioun to repentance  
nicht tak the better effect.

Vnto the exhortatioun to repentance,  
quhairin the Lord desyris the to returne  
to him, is addit a promeis, to wit, that he  
will returne vnto thame, that thay thairby  
may be assurit that thair repentance sall not  
be vnprofitable, for as it is, but losse lau-  
bour and a vane purpois, to perswade men  
to repent that acknowlegis na fault ( as  
we haue said befoir ) sa na les vane is it to  
exhort to repentance, albeit the sinne wer  
gratit, quhair thair is na hope nor assurace  
of mercy, for quhair na certitude of for-  
giuenes is, bot only a bair knowledge and  
horror of sinne, the myndis of men ar ra-  
ther thairby dreuin to disperatioun nor to  
repentance, as appeiris in Cain, Saull, Ahi-  
trophell, Iudas and diueris vtheris. Thair-  
foir amangis the cheif articklis of our faith  
that ar vtterly necessar to be beleuit vnto  
saluatioun this ane amang the rest is couitit,  
namely, to beleue, the remissiou of sinnis.  
Of this place then, we leirne quhat is richt  
and trew repentance, to wit, conuersioun  
vnto God, quhilk as it is the richt definiti-  
oun of repentance, sa seruiss it to confute y  
conuersioun

Gen. 3.

1. Sam. 26.

& 31.

2. Sam. 17.

Math. 27.



perswa-  
entance  
ntance,  
returne  
that he  
thairby  
fall not  
ste lau-  
de men  
ult (as  
is it to  
ne wer  
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rsioun

conuersioun to creatures, and all the vaine  
theatricall toyis prescribit in papistrie to  
penitentis, quhair of I mynde not at this  
present particularlie to speik, seing that it  
is a cōmoun place continually taucht vn-  
to zow in the Catechisme, and also becaus  
I purposis to intreit ane vther mater cōte-  
nit in this Text mair at lenth.

Nouthir is it to be pretermittit that the  
Prophet vpbraidis the pepill of his tyme  
with the wickitnes and rebellious of thair  
foirfatheris, quhilk suppois it appeir at the  
first to be vncurteously & vniustly done,  
zit gif we consider quhat maner of men  
he had to do with, we fall se that he was  
iustlie mouit sa to do, for first the pepill y  
he delt with, wer Hypocrites that boistit  
and gloryit of the Richteousnes of thair  
Fatheris, and vnder the pretence thair of  
leuit maist licentiously and wickitly, thin-  
king it aneuch that thay wer descendit of  
haly and verteous Fatheris. Thairfoir he  
is compellit to lat thame se quhat maner  
of men thair Fatheris wer, to the end that  
thay micht the mair eirnestly prepar the  
selvis to repentance, quhill thay suld se y  
cloik takin away quhilk thay supposir yai  
had vnder the tyll of thair foirbearis.

**Psalm. 78.**  
**Isai. 1.**  
**Ierem. 9.**  
**Zacharie. 1.**  
**Mat. 3. & 23.**  
**Iohn. 8.**  
**Act. 7.**

And in this sens do not only the Prophetis in the auld Testament, frequentlie cast the faultis of the Fatheris, in the teith of the Iewis, bot also Iohne y Baptist, Christ and his Apostillis do the same in the new Testament as in thair sermonis & doctrine euidently appeiris. Secundly, thir pepill followit the futesteppis of thair Fatheris in doing of euill, or elsis the prophet wald not haue delt sa rigorously with them, for thocht a wickit man (as sayis Ezechiell) beget a sone, zit gif he seare and comit na sic wickitnes, his Fatheris impietie sall not be laid to his charge, bot gif he follow his Fatheris euill exampill then will the Lord visite the iniquitie of the Father vpon the sone. Thairfoir maist iustly (say I) ar thir pepilis wickit Fatheris castin in thair teith becaus thay ar found in y lyke wickitnes.

**Ezechi. 18.**

**Exod. 20.**

¶ Mairouer we haue heirof to obserue how vane a thing it is to boist of our progenitouris, seing that thair ar nane of all our Fatheris, quhais lyues being straitly examinitt but that thair salbe found in thame mater aneuch to thair cōdempnatioun, & also occasioun aneuch to abate that pryde quhilk we ar wount fulischelie to consaue of thair halynes, it teachis vs also how far furth

furth we may without danger follow the  
 y haue passit befoir vs, to wit, sa far furth  
 as they obey God and his worde, vther-  
 wayis thair exampill will not serue to ex-  
 cuse vs, becaus the langer that wickitnes  
 continew, and the ma that do commit it, it  
 is the mair abhominabill in Goddis sight,  
 and the neirer vnto vengeance. And this  
 mekle being spokin for the first part lat vs  
 proceed to the secund.

But ze said quhairin sall we retorne? &c. 2.

Albeit that thir pepill wer gilty, and had  
 offendit God ma wayis then ane, as the  
 crymes laid to thair charge, be the Pro-  
 phet in the Chapteris precedant, testifyis,  
 zit becaus he dois specifie, na particulare  
 cryme now in this place, thay begyn to  
 quarrell with him according to thair ac-  
 customit maner, and to answer him as thay  
 had done at all vther tymes, demanding  
 quhairin thay suld retorne? Na vtherwise  
 nor thay had bene gilty, & had bene re-  
 bukit without a caus. Thairfoir that thay  
 may be na mair dissauit and blindit with  
 sa gros Ignorance, the Prophet declairis  
 vnto them that besyde all the rest of thair  
 finnis, quhilk wer mony, thay wer fallin in  
 a new offence (quhilk thair Fatheris for all

their wickitnes neuer attemptit ) namelie  
 sacriledge, in that thay outhir fraudulētly  
 retēit that quhilk was sanctifyit and de-  
 dicatit to God and to his worschip, or elis  
 conuertit and turnit the same to vther vsis  
 nor was appointit. Quhairin albeit thay  
 monyfauldlie offendit, zit dois y Prophet  
 comprehend all vnder the name of teindis  
 and oblatiounis, becaus thay specially wer  
 euill payit and withaldin from Godis Mi-  
 nisteris the Preistis and Leuitis, to quhome  
 the teindis, oblatiounis, and first frutis ap-  
 pertēit be the Law of God, besyde all v-  
 ther thingis that the Lord appointit vnto  
 thame as weil for the Sacrifices, thair awin  
 sustentatioun, as for the releif of the pure.  
 And thairfoir had thay na vther inheri-  
 tāce in Israell, then to defraud them thair-  
 of it was nane vther thing bot to spuilze  
 them of that quhilk God had geuin them  
 as ane heritage for thair seruice quhair-  
 with thay seruit him in the Tabernackle  
 of the Congregatioun, quhairunto thay  
 had als gude richt as ony mā in Israell had  
 to his feild or Wynezaird.

Notwithstanding the pepill, vnmynde-  
 full of thair dewtie, efter thair returning  
 out of Babilon, delt sa vnmercyfullie with  
 the

Nam. 18.

Deut. 14.

Deut. 18.

Iesuz. 13.

Ezechi. 44.

the pure and sa nigardlie and fraudulētlie  
with the Preistis, that the pure wer com-  
pellit to lay thair Winezairdis and thair  
houfis in wed for corne to eit in thair ne-  
cessitie, and sum also maid bondmen and  
flaues of thair sonnys and douchteris for  
money to pay the Kingis tribute, zea, and  
the Leuites for laik of thair portiounis left  
thair offices, sa that the hous of God was  
forsakin as it is writtin in the buik of Ne-  
hemiah. Of this fraude, negligence, and  
cauldnes, I dout not bot the pepill had  
thair excusis, as the pouertie that thay wer  
brocht to in thair banischment, the greit  
expensis maid in reedefying the towne  
and Tempill, togidder with the continuall  
warris, incursiounis and hostilitie y thay  
sustenit of thair nichtbouris to thair greit  
and importabill charges, zea, and that the  
Preistis, to quhome cheifly thir thingis did  
belang, wer vnworthie of thame, being  
negligent in thair offices and of corrupt  
conuersatiounis, as appeirit in thair mari-  
ages with the Heathen and familiaritie w  
thame to the greit hinderance of y wark  
of God. Thir excusis, I say, thocht the  
pepill nicht haue pretendit zit dois the  
Lord admit nane of the, but maist schairp-

B. j.

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Neh. 5.

Neh. 13.

Ezra. 10.

Neh. 6. & 13

lie rebukis and conuictis thame of y hor-  
ribill cryme of sacriledge, quhilk also he  
dois aggrauat be a comparisoun, quhairin  
he cōferris him self with the Idolis of the  
Natiounis, and the ingrate behauour of  
Israell to him with the obseruance and fi-  
delitie of the Gentiles to thair fals Godis.  
Will a man (sayis he) spoyle his Godis?  
Zit ze haue spoylit me: In this sens also  
dois y Prophet Ieremie, aggrage, the incō-  
stancie and defectiōū of thair fatheris fiō  
God, in thir wordis. Go ze to the Iles of  
Chittim and behauld, and send vnto Ke-  
dar and tak diligent heid, and se quhidder  
thair be sic thingis. Hes ony Natioun chā-  
geit thair Godis? quhilk zit are na Godis,  
Bot my pepill haue changeit thair glorie  
for that quhilk dois na profite. &c. Sum  
thinkis that the word, Godis, signifyis in  
this place Iudgeis or Magiltratis, vnto  
quhome the Lord compairis him self, res-  
soning with y pepill efter this sort. What  
man is sa schameles or fulehardie that dar  
be sa bauld as to spoyle his Iudge, King  
or Magistrate? quhilk zit ar bot men (sup-  
pois, be resoun of thair office, I haue cō-  
municate my Name to thame calling thē  
Godis and Children of the maist heich)

And

Ierem. 2.

Psalm. 82.

And zit sa greit is zour monstrous audacitie, that ze dar spuilze me quhilk am zour Lord Eternall and only trew God. This interpretatioun is not altogidder to be reiectit, forasmekle as it hes na inconuenience nor absurditie in it, zit dois the first (in my Iudgement) better expres the prophetis mynd, and mekle mair dois aggruat the pepillis cryme. For was it not a horribill thing to se the Heathen Idolateris mair deuoit, reuerent, and faithfull to thair Idolis and fals Godis nor the Iewes wer, to him that only is the verray trew God? And zit sa it was, for as thair is na Natioun sa barbarous or beistly, that hes not this perswasoun, that thair is a God, sa quhat sa euer thay anis set vp to thame selfis for God, that thay obstinatlie hauld still in reuerence and estimatioun, vsing nouthir fraud nor gyle, nor zit spairing ony expēsis about y thingis that thay haue dedicate to thair honour, bot Israell that knew God or (as the Apostle sayis) rather wer knawin of God, and vnderstode thair dewtie toward him be the reuelatioun of his will cōtenit in his word, defraudit him of his honour, and spuilzeit him of y thingis appointit to his worschip. And becaus

Cicero de natura deorum

Gala. 4.

thay wald nôt be esteemit sic mē thay quer  
ell still with the Prophet na les prouddie  
nor thay had done befoir, demanding of  
him zit anis agane quhat thair offēce was,  
Quhairin (say thay) haue we spoylit the?  
Thairfoir without ony parable he planely  
pronounces thame giltie of sacriledge in y  
thay had spuilzeit the Lord in teindis and  
offerings.

Ag. 17. Hei of then Brethren we obserue that  
God countis him self spuilzeit of y quhilk  
was with haldin frō the Preistis & Leuitis,  
not that thair cūmis ony vtilitie vnto him  
thairof (for he neidis na thing of ouris,  
nouthar eitis he the flesche nor drinkis y  
Psalm. 50. blude of Bullis nor Goatis as sayis the  
Psalmist) bot becaus the Lord had ordan  
nit that the Preistis and the pure suld liue  
of the teindis, and that the first frutis of  
all thingis suld be offerit vnto him in remē  
brance that all thingis wer ressauid of him,  
Leuit. 27. thairfoir iustly callis he the teindis and ob  
latiōis his, specially being now sanctifyit  
vnto him and appointit to his worschip, of  
the quhilk also he is spuilzeit, quhē saeuer  
yai ar with haldin or applyit to ony vther  
vse. Nouthar culd thir pepill excuse thair  
fraud be the vnworthynes of the Preistis,  
for



for gif thay had only thair with bene, offe-  
 dit, doutles thay wald haue eirnestly socht  
 for reformatioun, quhilk thing thay did  
 not, quhair of it appeiris that all this abuse  
 procedit of thair awin priuate, auaritious,  
 and corrupt affectiounis, quhilk maid the  
 in this ane sinne, mony faultlie to trasgres.  
 For first, thay schew thame selfis to haue 1.  
 bene prophane and proud contempneris  
 of the grace of God and all externall Re- *Exod. 25.*  
 ligioun, in that thay wer cauld, slow, and  
 negligent to mak ony coist to mantene *Leuit. 7.*  
 those thingis quhairby God seillit vp his  
 presence and habitatioun amang thame.  
 Secúndly, thay manifestly brak Godis Law 2.  
 quhairin thay ar straitly commandit, faith  
 fully to pay thir thingis to the preistis and *Num. 18.*  
 Leuitis. Thridly, thay wer ingrate and vn-  
 thankfull vnto God, in denying vnto him 3.  
 a part of the increas of thair substance of *Dut. 26.*  
 quhome thay had ressaueit all. Fourtly, 4.  
 thair auaritious impietie is euident in this,  
 that thay sufferit the Leuitis for want of *1. 2. 3. 4.*  
 thair leuings to fal away from the seruice  
 of God. Fyftlie, thay wer iniust that with 5.  
 held the wageis from Godis seruandis, y  
 was dew vnto thame for thair laubour,  
 quhairunto also thay addit inhumanitie & 6.

B. iij.

**Psalm 14.** Unmercifulnes, defrauding the pure of  
thair sustentatioun appointit vnto thame  
of God,

Bot ane micht thinke, quhat neidis all  
thir wordis quha knawis not y the reitdis  
and oblatiounis wer ordanit be God to  
sustene the Preistis and Levitis in the auld  
Testament, and that thir pepill wyl wor-  
thely rebukit of the Prophet for withhat-  
ding of thame; bot quhat belangis that to  
vs? I answer, that as we subscribe the Pro-  
phetis doctrine and with him this day co-  
dempne thir pepil, sa gif we wil examine our  
selffs, we sal find thair schelme (as we vse to  
say) meit aneuch for our sute, and our tras-  
gressioun in this point to be nathing inferi-  
our vnto thairis. For suppois the Leuiti-  
call Priestheid be abrogat, zit hes y Lord  
a Kirk for quhais edificatioun he hes or-  
danit Ministeris, Pastouris, and Teachers;  
quha aucht, be the ordinace of Christ him-  
self to haue thair reward for thair labour;  
quhairunto the Apostle wrytend to the  
Corinthianis aggreis, affirming, that the  
Lord hes ordanit, that thay quhilk preach  
the Gospell suld live of the Gospell. And  
as for the pure, baith Moses & our Master  
do witnes that we sall neuer want thame,  
quhome

Heb. 7. & 8.

Ephes. 2.

Math. 10

Luk. 10.

1. Cor. 9.

Deut. 15.

quhome also we ar bound to sustene and  
 charitabillie to prouyde for. How cairful-  
 lie, the Primatiue and first Kirk vnder the  
 Gospell, prouydit for thair Ministeris and  
 the pure, the Actis of y<sup>e</sup> Apostillis & paulis  
 Epistillis do testifie, quhairin we se euerie  
 Congregarioun not only cairful for thair  
 awin pure, bot also reddey to releif y<sup>e</sup> neces-  
 sitie of the pure sanctis that dwellit far frō  
 thame. Thair Ministeris also with thair fa-  
 mileis wer honorabilly sustenit in all thin-  
 gis necessarie, thocht sum of zow haue spo-  
 kin in derisioun, that suppois ze be bound  
 to sustene the Minister, quhat to do haue  
 ze with his wyfe and children? Brethren  
 for my part I wald ze had Angelis to zour  
 Ministeris gif ze wer worthy of thame, or  
 that it wer the will of God, bot seing that  
 God willis not so, bot that ze salbe seruit  
 be the Ministerie of men, it behouis zow  
 to tak thame as thay ar, with all thingis y<sup>e</sup>  
 of necessitie belangis vnto thame or law-  
 fully dependis on thame, sic as are wyfes,  
 childré, and familie, quhilk not only must  
 be honestly reulit and the children haldin  
 vnder obedience with all honestie ( as  
 Paul teichis) bot also must be prouydit for  
 hospitalitie, quhilk all men knawis requy-  
 ris baith foirsicht and expensis. Ze se then

Math. 26.  
 Iohn. 12.

AG. 2. 4. 5. 28  
 & 24.

Rom. 15.  
 1. Cor. 16.

2. Cor. 8 & 9  
 1. Cor. 9.  
 1. Timo. 5.

1. Timo. 3.

Titus. 1.

Eccl. 49.

Act. 21.

Psal. 67. &  
102.

Rom. 16.

Gala. 6.

that the Ministeris of the primatiue Kirk  
(that leuit befoir Princes wer Christians  
and nurischers of the Kirk as it was Pro-  
phesyit) wer na beggeris, suppois thay wer  
no Lordis y aboudit in superfluous welth  
as the Papis Bishoppis did, bot had suffici-  
ent, as weill for the necessitie of thair awin  
famileis, as for the help of vther Christia-  
nes, that now and then, as occasiouns ser-  
uit repairit to thair housis. ¶ Efterward  
quhen the tyme come foirspokin be Da-  
uid that Kingis and Empreouris and thair  
Kingdomes suld serue the Lord and bring  
giftis vnto him, thay prouydit for y kirk.  
Not as the Heathē Idolateris did for thair  
Preistis, bot as the Eternall Gōd of auld  
vnder the law prouydit for his Ministeris,  
to wit, that thay suld be mantenit with y  
teindis, sa following his exampil that only  
is wyse, thay ordanit be thair authoritie y  
the Teindis sulde serue to the same vse in  
the tyme of the Gospell, adding also of  
thair awin substance diueris vtheris rentis  
and possessiounis, making thame y taucht  
thame in the word of God, (according to  
the doctrine of the Apostle) pertakeris of  
all thair gudis. Efter this sort I say did the  
godly and christiane Empreouris & Kin-  
gis pro-

gis prouyde for the preicheris of the Euangell, the scuilis, the pure, the Kirkis, & quhat saeuer ellis belangit to the externall worschip and seruice of God, quhair upon all the substance betoir mentionit alwayis was spedit sa lang as outhir puritie of doctrine, or the ancient seueritie of disciplin remanit in the visibill Kirk. Bot how sone that euer superstitioun enterit in and the disciplin decayit, the Kirk rentis also begā to be mispendit, for sum wer sauld, sum set in few, sum rest be Tyrannis and wickit men, and the remanēt wes deuorit be the Locustis that come out of the smoke of y<sup>e</sup> bottomles pit, quhais Impietie albeit god hes reuelit, and banischit be the preiching of his word from amang vs, zit is not that substāce quhilk thay abusit restoirit agane to the richt vse, bot als prophanely and wickirly spendit this day in Scotland as euer it was.

Apoc. 9.

Then the same accusatiounis and complaintis that God vsit, of auld, be his Prophet aganis the Iewes, serae this day aganis thame that ar lyke the Iewes in transgressioun, zea; thay serue aganis vs: For this day Christ is spuilzeit amang vs, quhil y<sup>e</sup> quhilk aucht to mantene the Ministerie

The misera-  
bill estate of  
the Kirk of  
Scotland.

1.

The pure &  
schuillis neg-  
lectit.

Ag. 2. & 4.

The schuillis  
the seid of  
the Kirk.

of the Kirk and the pure, is geuin to pro-  
phane men, flattereris in Court, Ruffianes  
and Hyrelingis. The pure in the meane  
tyme oppressit with hounger, the Kirkis  
and Tempilis decaying for laik of Mini-  
steris and vphalding, and the schuillis vt-  
terlie neglectit and ouersene. Ar not thir  
thingis so? Behald the wayis and streitis &  
ze fall se thame (to the greit dishonour of  
Christ and decay of the commoun welth)  
replenischit with beggeris and vnbrydilit  
zouth, albeit na man amang vs, that may  
nor, nor can not sustene thame selfis, suld  
be sufferit to laik. Our zouth also aucht  
to be nurischit and mätenit at the schuillis,  
that thairout of efterward might spring  
preicheris, counsellouris, Phisiciounis and  
all vther kyndes of leirnit men that we  
haue neid of. For the schuillis ar the seid  
of the Kirk and commoun welth, and our  
Children ar the hope of the posteritie,  
quhilk being neglectit thair can nathing  
be luikit for, bot that barbarous ignorance  
fall ouerflow all, for suppois God hes won-  
derously, at this tyme steirit vp preicheris  
amang vs, euin quhen darknes and igno-  
rance had the vpperhand, he will not do  
sa heirefter seing we haue the ordinarie  
meane

meane to prouyde them, quhilk gif we cō  
tempne, in vane fall we luke for extraordi  
narie prouisioun. Israell was miraculusslie  
fed in the wildernes with MANNA, bot  
how sone thay did eit of the corne of the  
land of Canaā the MANNA ceisist, nou  
ther had thay it ony moir, bot leuit efter  
ward on the frute of the ground ordinar  
lie laubourit with thair handis. I speik to  
prudent men that may vnderstād & iudge  
quhat I say: Bot now to speik of your Tē  
pilis quhair the word of god suld be prei  
chit and the Sacramentis Ministerit all mō  
seis to quhat miserabill rewyne and decay  
thay are cum, zea, thay ar sa prophanit, that  
in my conscience, gif I had bene brocht  
vp in Germanie or in ony vther countrie,  
quhair Christ is trewly preichit, and all  
thingis done decently and in ordour ac  
cording to Goddis word, and had hard of  
that puritie of Religioun that is amang  
zōw, and for the lufe thair of, had takin  
trauell to visite this land, and then suld  
haue seene the foull deformitie and desola  
tioun of your Kirkis and Tempilis, quhilk  
ar mair like to scheip cottis then the hou  
sis of God. I culd not haue iudgeit that  
thair had bene ony feir of God or richt

Exod. 16.

Deut. 8.

Iosua. 5.

2.  
The Tēpilis  
decayit.

1. Cor. 4.

3.  
The Mini-  
sters negle-  
ct and con-  
tempt.

Religioun in the maiest part of this realme?  
And as for the ministers of the word they  
ar vtrierly neglectit and cū in manifest cō-  
tempt amang zow; ze Raill vpon thame  
at zour pleasure, of thair doctrine (gif it  
serue not zour tūrne and aggre not with  
zour appetitis) ze ar becum impatient, &  
tō be schort; we ar now maid zour Tabill  
talk quhome ze mock in zour mirrines, &  
threatin in zour anger. I am compellit to  
speik this, thocht I be als plane as plesant,  
and appeir to zow as the greitest fule of y  
rest to stand vp heir to vtter that quhilk  
vther men thinkis, weil, let me be couit a  
fule for speiking the treuth, I regaird not,  
nouthir may I spair to speik it, thocht it  
suld be Iudgeit, in our awin caus, to be  
caryit away with particular affectiōū, fol-  
lowing heirin the exampil of our Prophet  
Malachie, quha (gif credite may be geuino  
to Hierom) was Ezra the Preist, the stait  
of quhais tyme; gif we mark his buik dilig-  
gentlie, properly aggreis with this proph-  
sie. And zit thocht he was a preist, he spar-  
rit not, frely, at the cōmandement of god,  
tō rebuik thame that defraudit the preistis  
of the teindis & oblatiōūis appointit vnto  
thame. This is it that muifis me, let men  
iudge

Hieronimus  
in premio  
super Mala-  
chiā ad mi-  
neriū & A-  
lexādrū mo-  
nachos, & in  
expositione  
Capitis. 3.



judge as thay lyst, to lay out befoir zour  
 eyis the miserabill estait of the pure Kirk  
 of Scotland, that thairby ze may be pro-  
 uokit to pitie it, and to restoir the thin-  
 gis, that iniustly ze spuillzie it of, leist the  
 Lord requyre at zour handis the blude of  
 thame that perische in default of the richt  
 dispensatioun of thir thingis. I speik not  
 this to prouoke ony priuat man to retene  
 in his hand that quhilk he is bound to pay  
 to the possessouris of the beneficis, becaus  
 thay mispend it, no, bot rather exhortis  
 thame faithfully to pay thair dewteis, and  
 commit the punischement of the abuse to  
 God that behaldis the doingis of all men,  
 and will rewarde euerie man according to  
 his warkis, as appeiris in the wordis of the  
 Text quhilk follow.

Rom. 4.

Apoc. 22.

**Zear Cursit with a Curse:** for ze haue  
 spoylit me, euin this haill Natioun.

Becaus thir pepill acknowledgeit nor felt  
 not the grauitie of thair sin as thay aucht.  
 The prophet puttis thame in mynd of the  
 punischement that hidderto thay had su-  
 stenit thairfoir, namely, that thay wer cur-  
 sit with a curse, signifying that thay wer al  
 maner of wayis miserabill and vnhappy,  
 and quhy? becaus not a few of thame, bot

Ezra. 4. & 5.  
Neh. 4. 5.  
& 6.  
Hagg. 1. & 2.  
Zechariah. 3

that haill Natioun had spuilzeit the Lord.  
How miserabill thir pepill wer efter thair  
returning from Babel, the bukis and prophesies of Ezra, Nehemiah, Haggay and Zechariah do witnes, to wit, that thay wer only hatit and inuyit, of all the Natiounis adiacent, quha continually socht thair destruction baith be secret dissaitis & oppin Hostilitie, bot also wer oppressit with Famine, derth and scarcitie of all thingis, quhilk maid thame to complane, grudge, & murmure aganis God, as thocht y cause of thair infelicitie had procedit of him.  
Quhairunto the Lord heir answeris, as it wer in thir wordis, ze complane of zour miserie bot ze persauie not the cause, I grāt that ze ar miserabill, zea, that ze ar cursit and vnhappy ma wayis then ane, bot the caus is in zour selfis that hes spuilzeit me of that quhilk was dedicat to my honour, and thairfoir ze can not be blysit quhylo ze defraud me of y quhilk is myne. That thir pepill wer iustly plaguit we all cōfes, bot wald God that we culd consider our awin estait, apply this to our selfis & mak our frute thairof: For thocht all men meruell at the cruell weiris, ynfrutefull seasons, strange diseasis, derth, famine, and  
yther

whether incommoditeis quhairwith y<sup>e</sup> world  
 is oppressit. Zit thay consider not, that  
 the maist part of men ar sa inobedient and  
 vnthankfull vnto God, that thay deserue  
 to be na better intreatit bot rather vorse.  
 And to pas by vther Natiounis let vs try  
 our selfis, we profes Religioun, zit ar we  
 barrane of the frutis thair of: for euin thay  
 thingis without the quhilk Religioun can  
 not stand ar scarce to be found amang vs,  
 sic as ar faith, innocencie, puritie of lyfe,  
 charitie and Inuocatiou of Goddis name.  
 And as for the teindis and rentis of the  
 Kirk, the almous of the pure, and sic thin-  
 gis as we ar bound to bestow vpon y<sup>e</sup> man-  
 tenance of Goddis honour and richt Re-  
 ligioun (thocht we be prodigall in vther  
 thingis) zit in thame ar we negligent, cald,  
 fraudulent, gredie and nigard. For as sum-  
 tyme Kingis, Prencis, Lordis & vther po-  
 tent mē liberally inricht the Kirk, sa now  
 be the contrair all thair trauell is to satiate  
 thair gredynes with the spulze thair of.  
 Can the world then luik for ony prosperi-  
 tie, happynes, tranquillitie, or benedictioun  
 from God, quhyle thay thus neglect his  
 honour? Na surely, Ze meruel, I dout not,  
 quhy ze haue not preuailit aganis zone

throtcutteris and vnnaturall murthereris  
within the Towne and Castell of Edin-  
burgh, specially ze hauing a maist iust acti-  
oun, being ma in number and mair vailze-  
ant men, and nathing inferiour to thame  
in wisdome, circumspectioun, or ony gude  
qualiteis outhir of body or of mynd, bot  
ceis to meruell: for the caus quhy that ze  
haue not preuailit aganis thame lang or  
now, amāg mony vther zour sinnis quhair  
with ze ar defylit, is this, that the spuilze  
Esay. 3. of the pure is in zour housis, ze inuaid the  
possession of that quhilk appertenis not  
vnto zow, and that quhilk our foirbearis  
gaue of gude zeill to Goddis honour and  
the commou welth of the Kirk, ze spuilze  
to zour awin priuate vñs without outhir  
ryme or resoun, nouthir will ze be con-  
trollit. This, this, I say, is the cheif caus y  
nathing prosperis in zour hādis, gif thair-  
foir ze wald y euer God suld decoir zow  
with that honour to be his instrumentis to  
clenge this land from the innocent blude  
quhairwith it is pollutit, and the fylthie  
murthereris quhairwith it is infamit and  
defylit: Clenge then zour handis of all  
impietie, specially of sacriledge quhairby  
ze spuilze the pure, the schuilis, the Tem-  
pilis,

pilis, and Ministeris of Goddis word, zee,  
 Christ him self, I grant that our Fatheris  
 of Immoderat zeill ( besyde the teindis &  
 necessarie rentis of the Kirk) gaue thairun  
 to superfluously, and mair nor aneuch,  
 Quhat then is to be done? Bot that the  
 Preicheris of Goddis word be ressonabil-  
 lie sustenit, seing that thair is aneuch and  
 ouer mekle to do it, the schuillis and the  
 pure be weill prouydit as thay aucht, and  
 the Tempilis honestly and reuerently re-  
 pairit, that the pepill without iniurie of  
 wynd or wedder may sit and heir Goddis  
 word, and participat of his haly Sacramen-  
 tis. And gif thair restis ony thing vnspe-  
 dit quhen this is done (as na dout thair  
 wil) in the name of God let it be bestowit  
 on the nixt necessarie affairis of the com-  
 mon welth, and not to ony mannis pri-  
 uage commoditie. Except ze do this God  
 will not be with zow, nouthen can ze haue  
 ony prosperitie, bot the end of a summer  
 salbe the beginning of ane vther, bot gif  
 ze will be obedient to his voice he will be  
 with zow, and blys all the warkis of zour  
 handis, as he hes promysit in his worde,  
 quhairof we sall haue better occasioun to  
 speik in the thrid heid of our Text vnto

Leuit. 26.  
 Deut. 28.

C. j.

the quhilk let vs now proceed: wearie not  
I pray you, suppois the tyme be almost  
spendit for I fall not be lang.

3. ¶ Bring ze all the teindis into the stor-  
hous. &c. Efter that the Prophet hes cō-  
futeit the vniust querrellingis and respon-  
sis of the pepill and also had prouit thame  
criminall, he schawis thame the remedie  
and how thay may recover agane the be-  
nedictioun and fauour of God, to wit, gif  
thay will deill vprightly with him in time  
cūming, quhairunto he maist ernistly ex-  
hortis thame, promysing (gif thay will a-  
mend the former faultis) Goddis blyssin-  
gis and fauour in all thingis. Bring ze (sayis  
he) all the teindis into the storhous, or  
treasure of the Tempill, he craisis all, that  
thay may know that he will haue nane  
fraudulently withdraue in as thay wer be-  
foir, quhen for the falsoun thay gaue a  
part, as thocht thay had bene zealous of  
Religioun, and retentit the rest to satisfie  
thair auaritious affectiōis. The caus quhy  
that the Lord commandis all the teindis  
faithfully to be geuin without ony fraud,  
he sayis, y<sup>e</sup> thair may be meit in his hous  
to sustene the Preistis and the Leuitis that  
waitit on his seruice, and that thair may  
be

be sufficient also for all vther thingis that  
 he had appointit in his Law to be done,  
 quhair of we haue spokin at lenth afoir.  
 This is it that the Lord requyris of thir  
 pepill, and exhortis thame to proue him  
 heir withall. Quhidder gif he will not op-  
 pin vnto them the wyndoys of heuin. &c.  
 Behald deir Brethren the bountifulnes &  
 familiaritie of our God toward vs, y this  
 way subiectis his fidelitie to our tryall,  
 binding him self be promise to recōpance  
 and that largely, quhatſaeuer is belto wit  
 on his seruice, thocht he be detter to no  
 man, nor zit hes ony commoditie of our  
 oblatiōis (as we haue said afoir) for nou-  
 ther dwellis he in Tempilis maid with bā-  
 dis, nor zit hes he ony neid that our gudis  
 be spendit on him, bot all the externall  
 worschipping is ordanit be him for the  
 nurishment of our faith, quha be eirth-  
 lie thingis mon be taucht peice and peice  
 to vnderstand heuinly thingis that thair-  
 unto be thame, we may be led, as it wer,  
 be the hand. For vs then, I say, is the exter-  
 nall exercise of Religioun, and all the ex-  
 pensis that is maid thairupon ordanit, and  
 not for him, and zit notwithstanding in  
 exhorting vs to be liberall in that quhilk

C. ij.

Act. 7. &amp; 17.

Psalm. 50.

cūmis altogidder to our awin profite, he  
speiks als submissiuely as it wer a borower  
making requeist to a lenner, that wald say,  
len me, I pray zow, sic a summe of money  
or samekle victuall to sic a day and proue  
my credite thairwith, quhidder gif I will  
not thankfully pay zow agane and y with  
profite. O the meruellous and vnspēika-  
bill cair that the Lord hes ouer vs and our  
Salutioun.

Bot let vs heir with quhat benefitis he  
promyfis to recompance thame gif thay  
will do thair dewtie. First, he promyfis to  
oppin the wyndowis of heuin vnto them,  
he sayis not that he wil oppin a wyndow,  
bot in the plurall number wyndowis, sig-  
nifying, that he will caus all thingis that  
thay haue neid of thairoutof to flow vnto  
thame in all aboundance. Secundly, that  
the blyssingis quhilk he will powre out of  
heuin vpon thame, fall produce and bring  
furth frute out of the eirth (not simplic to  
satisfie thair neid) bot mekle mair, zea, it  
salbe bezond measure. Thridly, he pro-  
myfis that not only fall the heuin and the  
eirth mutually aggre togidder, (as sayis y  
Prophet Hosea) to produce all thingis a-  
boundantly vnto thame, bot also quhen  
thay



site, he  
orower  
ald say,  
money  
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thay ar producit he sall preserue them frō  
all thingis that may hynder thame from  
summing to maturitie and perfectioun,  
quhidder it be noysum beistis or vnseaso-  
nabill wedder. Finally, he promyfis sa to  
deill with thame that the prophane and  
godles Natiounis salbe compellit to ac-  
knowledge thame for a happy and a blyss-  
fit pepill. in quhome Goddis liberall blyss-  
singis and benefitis sa fall abound, that the  
plesandnes, fertilitie & fruitfulness of thair  
land fall allure all men to lufe it and to  
desyre to dwell in it.

Of this we note from quence cummis  
aboundance of victuall, incres of frutis, &  
all vther prosperitie to man, certanely not  
from the elementis abuse, nor from the  
earth beneth, nor zit from mānis laubour,  
(for the heuinis as sayis Ieremie can giue  
na schouris, and then of force it mon fol-  
low that the earth salbe barrane & mānis  
laubour loist) from nane of thir thingis  
then procedis mānis happynes, bot from  
God only in quhais hand is the brydill y  
moderatis all thingis, quha also ( quhen  
man is obedient to him) makis all his cre-  
aturis to serue him, zea, the stanis of the  
feild ( as sayis Iob ) to be in league with

Jeremias. 14

Iob. 5.

him, and the beistis of the feild to be at peace with him. And be the cōtrarie quhē men ar inobedient to God thay ar cursit

**Deut. 28.** in all that euer thay put thair hand vnto, and all the creaturis of God ar enemeis vnto thame, zea, the heuin geiis thame nouthir dew nor raine, nor the earth ony

**Leuit. 26.** frute mair nor thay wer maid of Iron and brasse. Let vs then brethren feir God, reuerence and worschip him as he hes comandit, and be zealous to mantene his honour with all our poweris and substance, and sa fa he prosper our interpryfis to his glorie and our comfort, bot gif we be disobedient to him, cairles and negligent of his honour, his plagues can not depart frō vs, for he will honour thame that honour

**1. Samuel. 2.**

him, and powre contempt vpon thame y lightly him. Langer at this present, seing that the tyme fallis me I will not hald zow, bot beseikis zow all, and principallie zow maist Nobill and worthie Personages to prēt thir thingis in zour myndis to zour profite, to suffer the wordis of exhortatiō

**Hieko. 13.**

patiently, and tak in gude worth y quhilk is spokin, albeit it haue bene tumquairt rudely and schairply vtterit, considdering that it procedit from the hart of him that

luis

luisis and fauouris baith zow & zour caus,  
 remembring the saying of Salomon, oppin  
 rebuke is better then secreit luse, and the  
 woundis of a luser mair faithfull then the  
 kisis of aneemie thocht thay be plesat.  
 God grant that the wordis quhilk ze haue  
 hard & zour ourward eiris may be sa fixit  
 in zour hartis, y the frute thair of may heir  
 efter appeir to the glorie of God, and y cō  
 moditie of his Kirk, quhilk he hes redemit  
 to him self be y precious blude of his only  
 & weilbelouit Sone Iesus Christ our Lord  
 & only Sauour, to quhōe with the father  
 & the haly Gaist be perpetual praise, glo-  
 rie, & honor baith now & for euer. Amen

¶ This Sermon was presentit to the Kirk,  
 red & approuit be the persounis vnder-  
 writtin, appointit thairunto be y assēblie  
 haldin at Perth 6. Augusti. Anno. 1572.

I. SANCT ANDROIS.

I HONE ERSKYN.

M. I HONE WYNRAM.

William Crystefone M. of Dundie.

John Knox with my dead hand but glaid  
 heart praising God that of his mercy  
 he leuis suche light to his Kirk  
 in this desolatioun.